The foregoing is a divine figurative representation of the Supreme Being; meaning that in one instance he shines at once *over all the universe* like the illumination of lightning ; and in another, that he disappears as quick as the twinkling of an eye. Again, it is represented of the Supreme Being, that pure mind conceives that it approaches to him as nearly as possible. Through the same pure mind a pious man thinks of him and consequently application of the mind to him is repeatedly used. That God, *who alone in reality has no resemblance and to whom the mind cannot approach* is adorable by all living creatures; he is therefore called *tt adorable " ;* he should, according to the prescribed manner, be worshipped. All creatures revere the person who knows God in the manner thus described. The pupil now says, " Tell me, 0 spiritual father, the Upanishad or the principal part of the Veda." The spiritual father makes this answer, *st* I have told you the principal part of the Veda which relates to God alone and indeed told you the Upanishad, of which, austere devotion, control over the senses, performance of religious rites, and the remaining parts of the Veda, as well as those sciences that are derived from

the Vedas, are
only the feet; and whose altar and support
is truth." He
who understands it as thus described
having relieved himself
from sin, acquires eternal and
unchangeable beatitude."

CHAPTER VIII. THE MAUNDUKYOPANISHAD.

This Upanishad is so called after
Maundukya, its author.
It is made up of twelve verses, describes
the three states of the
self—waking, dreaming and dreamless
sleep—and its tran-
scendent aspect which is untouched by
these changes.

"1. *Aum.*—this syllable is all this. Its
exposition is
past, present and future, all this is nothing
but *Aum.* What-
ever else is beyond the three times, that
also is nothing but
Aum'!

" 2. Verily all this is Brahman. This Self is
Brahman.
This same Self has four aspects.